

A Small Treatise of BAPTISME, OR, DIPPING.

WHEREIN
Is Cleerely shewed that the Lord
CHRIST Ordained Dipping for those only
that profess Repentance and
FAITH.

1. Proved by Scripture.
2. By Arguments.
3. A Parallel betwixt Circumcision and Dipping.
4. An Answer to some Objections by P.B.
Psal.119.130.

By EDWARD BARBER.

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The Preface.

To all that loue the Lord Jesus Christ in sincerity, and his Ap-
pearing. Ephe. 6. 24. 1. Gal. 8. 9. Matth. 24. 30. 1. Revel. 7.
1. Cor. 9. 18. &c 2. 11. 4.

BEloved Reader, it may seeme strange, that in these times, when such abundance of Knowledge of the Gospel is professed in the World, there should notwithstanding be generally such ignorance, especially in and amongst those that profess themselves Ministers thereof, of that glorious principle, True Baptisme or Dipping, Ephes. 4. 5. Instituted by the Lord Jesus Christ, which all that look for life and Salvation by him ought to be partakers of, it being that onely which was received by the Apostles and Primitive Churches, and for a long time uniusually kept and practised by the ministerie of the Gospel in the planting of the first Churches, & that the Lord should amongst some others, raise up mee, a poore Tradesman, to de-
vlge this glorious Truth, to the worlds censuring, but first, inasmuch as the Lord, notwithstanding my own unworthinesse, hath in his Son accepted, and counted worthy to suffer for his Name; It being also by the Providence of God, so much in question at this time, we are therefore imboldened thereunto.

2. The Lords usuall dealing, it being to bring mighty things to passe by weake meanes, as in Josh. 6. 3. 4. 5, 20. & 1. 1. where the walls of Jerecho fell downe by the blasts of Rams hornes : 1 Sam. 16. 11. Amos 7. 14. And Judg. 7. The Lord gave that great deliverance to Gideon, and 300. which he would not doe to him with 3000. verse 2. 7. And 1 Cor. 1. 27. 28. Chusing the foolish things of the world, to confound the wise, and weake things to confound the mighty, Jer. 49. 20. & 50. 44. And base things, and things despised hath God chosen, yea, and things which are not, to bring to naught things that are. Zach. 4. 10. there ore looking on'y at the glory of God, and loue to the Truth, for which being imprisoned 11. Moneths, by meanes whereof, I being taken off my Calling, had the more opportunitie to search the Scriptures daily, to see whether those things were so, not as they de-

livered by *Paul*, but practised by the Priests and Prelates so
our times, for *Paul* delivered no such things, as by them is pra-
ctised in many particulars, as is cleerly showne in the following
discourse.

3. The reports of some, who notwithstanding, they never saw
our faces, and so by discourse, trie the Spirits, as *John* adviseth,
1. Joh. 4. 1. yet behind our backs, have reproached us, and so as
Saint *Jude* faith, Speake evill of things they know not, and as
Jer. 23. 16. 30, 31. 32. I am against the Prophesies,
saith the Lord, that steale my words every one from his neigh-
bour, I am against the Prophets, saith the Lord, that use their
tongues, and say he saith, Behold I am against them that pro-
phesie false dreames, saith the Lord, and doe tell them, and cause
my people to erre by their lies, and by their lightnesse, yet I sent
them not, nor commanded them, therefore they shall not pro-
fit this people at all, saith the Lord.

4. Others affirming, there was no plaine text of the Dipping
of any VVoman, by the which they discover much ignorance of,
or malice against the Truth, striving to uphold the traditions of
men, in stead of the glorious Institutions of Jesus Christ, for the
word saith, *Acts 8. 12.* that when they beleaved *Philip* preach-
ing the things concerning the things concerning the Kingdome
of God, and the Name of Jesus Christ, they were dippt, both men
and Women: and *Acts 16. 14. 15.* *Lidia* a seller of purple, with
her household, being judged faithfull, was Dipped. And *Gal. 3.*
28. Male and female one in Christ.

5. Considering the great burden this State and Kingdome
lately lay under, chiefly by those that pretended to be the heads
of the Chnrch, as hath been manifestly proved by divers that
were none of their Clergy, to their eternal fame in that most ho-
norable high Court of Parliament.

6. Others that pretend to come neerer in witnesssing against
the Prelates, yet durst not *Moses*-like stand to it, *Exod. 23. 32.*
who desired his owne ruine, rather then the destruction of the
people. But these seeing the Wolfe comming, hid themselves,
or fled beyond the Seas, not standing up in the gap to make up
the hedge for the house of *Israel*, so as they might justly be com-
pared to the Foxes of the Desarts, *Ezek. 13. 4. 5.* so that if the
Lord should have sought for one to make up the hedge, and
stand

and in the gap for the Land that it should not be destroyed, they were gone beyond the Seas, or hid themselves when. If ever the Kingdome stood in need ; but herein they discovered themselves to be hirelings, and not true Shepheards, John 10. 12, 13. or as much as in them is, giving Christ the lye, who saith his Disciples shall be brought before Kings and Governours for his sake, whereas the searefull and unbelceving are set in the forefront of wicked ones, Revel. 21. 8. But the true Shepheard layeth downe his life for his Flocke, and *Nehimia*, the 6. 11. Being in danger, and perswaded by *Sambullen* to goe into the Temple, saith, I shold such a manis I saye ; and who is he, that being as I am woud goe into the Temple to save his life, I will not goe in ; then he perceived that God had not sent him, and Acts 4. 18, 19. 20. The Apostles being command silenee by Authority, durst not obey, but answere, whether it bee right in the sight of God to hearken to you more then unto God judge mee, for wee cannot but speake the things wee have seene and heard. And Matthew. 16. 25. 26. Christ saith whosoever will save his life, shall lose it ; and hee that shall lose his life for my sake, shall find it. This we see fulfilled in these daies, for some forsaking the cause of Christ, have lost estates and lives, whereas others who have stood boldy to it, have saved both. And if Meroz with the Inhabitants thereof, was cursed with a bitter Curse, Judges 5. 23. Because they came not forth to the helpe of the Lord; And *Paul* thought not good to take *Mark* with him, because he went not with them to the worke. what may wee thinke of those that run from it. And if by the Law a Soule that leaves his Colours, is to dye the death. What may bee thought of those that leaves their Countries, leaving the cause of Christ, thinking thereby to shun the crosse : When if ever the Kingdome stood in need of helpe. But at this time, which is to bee noted, the Lord raised up divers Gentlemen, Laymen, as they call them, to stand most boldly to the truth in respect of Church and Commonwealth. And as *John Smith*, Revella. 12. 14. loved not their lives into the death. And *Paul*-like, Acts 21. 13. was not only ready to bee bound, but to suffer for the Name of Christ.

Againe, others who pretend to come nearest in that way, are
separating, yet hold the baptisme they there received, though
on no grounds for it they were truely baptised into that Church.
I conceive with submision to better judgements, they ought to
continue, and to separate for corruptions, as is clearly prayed
by B. Hall, in his Apology against the Brownists, shewing that
either they must goe forward to baptisme, or come backe again
to the Bishops and Church.

7. Considering the great wrong done in putting out some
Scripture, as in the 14. Acts 23. where Election is left out, by
which meanes people are kept from knowing, muchlesse enjoy-
ing their priviledge purchased by the b.ood of Christ: the cau-
sers thereof for so doing lying under the reprove, which the
Lord speaks of in the x 3. Chapter of Ezekiel. Secondly, some
words left untranslated, as in the 28. of Mat. 19. where the won-
drous as well be Dipping, as in Luke the 16. 29. And this is ac-
knowledged by the Clergy in the booke of Common Prayer
where the Minister is commanded to dip the child.

8. There being now a yere of Jubile, such an Assembly
at most Honourable high Court of Parliament, whose care
God hath opened to heare what ever by any shall be spoken for
Gods glori, and the good of this State, Gamaliel-like, Acts
34. 35. weighing, and considering things, least otherwise they
should be found fighters against God; therefore with Esta-
4. 15. desire to venture, if I perish, I perish: conceiving if som
should not now speake, the stones of the street might cry; we
having lately taken the Oath of Protection, against Popery
and Popish innovation, enjoyned upon all the Kingdome in ge-
nerall. And sprinkling of children being an invention of men
brought in neare three hundred yeares afer Christ; therefor
in obedience to God, and love to our native Country, we de-
sire to publish what truth the Lord bestruts us withall, hoping
that God will effect his pleasure by this weake meanes, or make
it a motive to stir up some of more ability, who will, as in Ni-
henia's time, search the Regester, and those that found not the
Genealogy, were as pointed. putt from the Priesthood, and
Christ commands, search the Scriptures, John 5. 39. and so re-
turne to his institutions.

9. The great cause we have to admire the goodnessse and loue
of God to this Nation, in King Edward the sixts daies, for the
gra-

great light that then broke forth ; and they employing that ta-
lent, they received for Gods glory, yet now the light springing
forth forth in such abundance, according to the VVord of the
Lord, *Ehai.* 1. 1.9. we having received more talents, or a greater
measure of knowledge, it cannot be but the Lord requires an
amiable obedience, according to that a man hath, and not
according to that he hath not, 2 Cor. 3.12. for he that had one
talent was not blamed, because he did not employ two, but be-
cause he employed not that he had : so likewise, had hee that
received five beene guilty of the same reprooфе, had hee emploied
but one, *March.* 25. 15. to the 30. looking at the Cameli-
on-like disposition of the Ministers of late times, in King
Henry the Eights dayes Papists, in King *Edward the Six dayes*
Protestants, in Queen *Maries dayes* Papists, in Queen *Eliza-
beths* Protestants, when the Bishops were in power and authori-
tē, submisſt, flie their Countries, or hide their heads, now that
by the Providence of God, they are in disgrace & in part down,
oppose them with all their might, whereas the true Ministers of
Christ were ever the same, not variable or changing, Eph. 4.11.12.
13.14. which times and estate Government, looking only to God
ford rection from that great Prophet, the Lord Jesus Christ.
Dent. 18.15. *Acts* 3.21.22.23. *Heb.* 1.1 2 3. *Revel.* 5.5.

Lastly, it's not unknowne, that the faſhfull ſervantes of God,
who have indeavored moft faſhulneſſe, have often gone under
reproaches and flanders, as *Elijah* was counted the troubler of
Israel, *1 King.* 18.17. and *Acts* 17.6. *Paul* and *Silas* was ſaid to
turne the world upside downe. And *Acts* 24.5. *Paul* was cou-
ted a peſtilent fellow, a mover of Sedition amongſt the Jewes,
and a Ring-leader of the Nazarites, inſomuch that they were
commanded not to preache in the Name of Christ, *Acts* 4.18.
but verſe the 19, 20, they anſwered, Whether it be right in the
ſight of God, to ſpeake to you more then unto God, judge yee.
For we cannot but ſpeake the things which wee have ſene and
heard, from whence wee may obſerve the minifters of Christ
could never have their mouthes ſtopt by men, no not the maje-
ſtrate, much leſſe the Prelates.

In like manner lately, thoſe that professe and praſtice the di-
p̄ing of Jesus Christ, inſtituted in the Gōſpel, are called and re-
proached with the name of *Anabaptiſts*, althoſh our praſtice
be no other then what was inſtituted by Christ himſelf, withall
deſiring, if there be any that from the VVord of God, can ſhew
that

that we walke in a false way, or error in denying the dipping of infants, that they would doe it, for wee profess our selves such as desire the glory of God, and eternall life after death, being confident that our desire or endeavors cannot bring us thither, but only Christ, Heb.10.14. Col.1.14. in whom wee have Redemption through his blood, and verie 19. & 23. withall walking in that only way which leadeth thereunto, by him prescribed in his Word, Joh.14.6. & 10.1. Acts 5.32. Heb.5.9. And being made perfect, he became the Author of eternall salvation to all that obey him, and Thiel.2.1.7.8. when the Lord Jesus Christ shall be revealed from heaven, with his mighty Angels, in flame, & fire, rendering vengeance on them that know not God, and that obey not the Gospell of our Lord Jesus Christ, desiring therefore that these Scriptures may be well weighed, & considered of all those that feare God, to the end we may be reformed, if we erre in our judgements by mis-understanding the Scriptures, and so be brought to acknowledge the Truth, which wee shall willingly imbrace, if not, though wee walke in the way called heresie, as Paul did. Acts 24.14. yet so worship wee the God of our Fathers, and at the great day, Every man must give account for himself. Rom. 14.10. and Matth.15.15. Christ saith, Every plant which my heavenly Father hath not planted, shall be rooted up, meane time all is to grow together, though not in the Church, yet in the world, which is the field, expounded by Christ himself. Matth.13.38.

Againe, knowing that God is the same, Mala. 3.6. Secondly Christ is the same, Heb. 13.8. having given lawes, to which none are to add or diminish. Thirdly his Ministerie the same, 1 Cor. 12.6.7.28. Ephe.4.11,12,13. Therefore as wee desire to give to Cesar the things that are Casers, so to God the things that are his, Mat.22.21. Hee being the Father of Spirits, and so the only Author of spiritual worship, Jo.4.24. He.12.9. Fourthly the Promises to Believers the same Jer.31.3. Mat. 28.20. Rom. 8.29.30. 1 Pet.1.2. Therefore the Administration the same, so long as there remaines any of the members of Christ to be gathered on the earth, Rev.23.18. And if the Queen of Sheba hearing of the fame of Solomon, which when shee saw, there was no more spirit left in her, 1 King.10.1,2.3.4.5. how much more are we to admire and rest satisfied to see the fulnesse of Christ, and the order left in the Gospell. Mat.12.42. Luke 11.31. Col.1.19.

By Edward Barber, Citizen, and Merchant-Taylor of London; late Prisoner, for denying the sprinkling of Infants, and requiring tithes now under the Gospell to be Gods Ordinance.

A small Treatise of DIPPING;

Wherein is clearly shewed, that the Lord Christ ordai-
ned Dipping for those only that protest
Faith and Repentance ;

- I. Proved by Scriptures, from the Commission of Christ, and practice of the Apostles, and Primitive Churche.
- II. By arguments, with Answer to some objections, *Psal. 119. 130.* The entrance of thy word giveth light, It giveth understanding unto the simple.
- III. Also a parrell betwixt Circumcision and Dipping, *Matth. 15. 8, 9.*
- IV. An Answer to some Objections by D. B.

This people draweth me with their mouth, and honoreth me with their lips, but their heart is farre from me; But in vaine they doe worship me; teaching for Doctrines the Commandements of men.

HE Lord Jesus Christ in that great Charter of the Holy Gospel, *Matth. 28. 18. 19. 20.* having received all power in Heaven and Earth, saith, *Go, and make Disciples, all Nations, dipping them in the Name of the Father, and of the Sonne, and of the Holy Spirit, teaching them so observe all things whatsoever I have commanded you. And lo I am with you alway even to the end of the world.*

And *Marke 15. 15.* he saith; *Go ye into all the world, and preach*

preach the Gospel to every creature ; he that shall believe and bee
dipped, shall be saved : but he that will not believe shall bee dam-
ned.

Likewise Luke the 24. 47. he saith: *And thus it behoveth Christ to suffer, and to rise againe the third day, and that repentence and remission of sinnes should be preached in his Name, among all Nations, beginning at Ierusalem, now yee are witnesses of these things.*

Thus it is cleare, that the Lord Christ commanded his Apostles, and servants of the Gospel, first of all to teach, and thereby to gather Disciples: And afterward to dip those that were taught and instructed in the mysteries of the Gospell, upon the manifestation of their faith: which practice ought to continue to the end of the world; Matth. 28.20. Eph. 4.5. Heb. 13.8.

Secondly, that the Apostles, according to this Commission of Christ did always practise, Acts 2:36,37,38. Peter lift up his voice, and said to the Jewes, Let all the house of Israel know for a certainty, that God hath made this Jesus, whom you have Crucified, both Lord and Christ; now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, men and brethren, what shall we doe; Then Peter said unto them, Repent and be dipt, every one of you, in the Name of Jesus Christ, for the remission of sinnes, and yee shall receive the gift of the holy Spirit, for the promise is to you, and to your Children, and to all that are afarre off, even so many as the Lord our God shall call; And with many other words, did he testify, and exhort them, saying, save your selves from this unoward generation, Then they that gladly received his Word, were dipt. And the same day were added unto them about three thousand soules, and they continued in the Apostles Doctrine, and fellowship, and in breaking of bread, and Prayers.

Again, Acts 8. 5. 6. 12. 37. 38. Then Philip went down to the City of Samaria, and preached Christ there; and the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles that he did.

And when they believed, Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ,

Christ, they were dipt both men and women; againe *Philip* said to the *Eunuch*, if thou believest with all thine hearr, thou mayest; And he answered, and said, I belieue that *Jesus Christ* is the Son of God, and hee commanded the *Charriot* to stand still, and they went downe both into the water, both *Philip* and the *Eunuch*, and he dipt him.

Againe it is evident, *Acts 10. 44.* to the *48.* that those only, that received the holy Spirit by Preaching the Word, were dipt, in these words, while *Peter* yet spake these words the holy Spirit fell on all them that heard the Word, and they of the Circumcision which believed, were astonisched, as many as came with *Peter*, because that on the Gentiles also was powred out the gift of the holy Spirit, for they heard them speake with tongues, and magnified God, Then answered *Peter*, can any man forbid water, that these should not be dipt, which have received the holy Spirit as well as mee, And hee commanded them to be dipt in the Name of the Lord.

Againe, *Acts 16. 14.* A certaine woman named *Lidia*, a seller of Purple, of the Cittie of *Thymire*, which worshiped God, heard us, whose heart the Lord opened, that shee attended to the things that were spoken by *Paul*, And when she was dipt, and her housshould, shee besought us saying, If you have judgged me to be faithfull to the Lord, come into my house, and abide there, and shee constrained us, and verie *30. 31. 32.* Theaylour said, Sirs, what trust I doe to be saved, and they said, believe in the Lord *Jesus Christ*, and thou shalt bee saved, and thine housshould; and they spake unto him the word of the Lord, and to all that were in his house, And he tooke them the same houre of the night, and washed their stripes, and was dipt, hee and all his straightway, and when he had brought them into his house, he set meat before them, and rejoyned, belieuying in God, with all his housshould; and *Acts 18. 8.* the chiefe Ruler of the Synagogue, *Crispus* believed on the Lord, with all his house, and many of the *Corinthians* hearing, believed and were dipt.

Thus it is cleere, that the Institutions of Christ, as also the practise of the Apostles, concerning Dipping, was only to administer it upon such, and such onely as did manitest faith and

Repentance, defining it, and this is done in the Apostles words, *Heb. 6.1.2.* where the right order of the principles is laid down; laying, leaving the Principles of the doctrine of Christ, let us go unto penitence, and laying againe the foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of 'Dipping', and of laying on of hands, and of resurrection of the dead, and of eternall Judgments, &c.

vers. 4. 5. 6. Thus you see it proved by Scripture; Now it followes to be proved by arguments grounded on Scripture, that the Lord Jesus Christ, who is Lord of all administrations, being the Priest, Prophet and King of his Church, in that great Commission of him, *Mark. 18. 19.* hath not appointed one Dipping for Iewes, another for Gentiles one for men, another for women; one for old, another for young; one for the primitive times, another for present and future; one upon manifestation of repentance and faith professed, another upon doing it by God-fathers and God-mothers, much less having right thereto by the faith of their parents, for *Habak. 2.4.* *The infaulter doth by his faith: therefore not the faith of others.* For as there is one Body, one Spirit, and believers called in one hope of calling, one Lord, one Faith: so also one dipping, which was to be administered onely on those that were made Disciples by teaching, and not on those who had it professed by others, which Christ commanded not, *Mark. 18. 19.* Therefore Infants by expresse prohibition are excluded, as is cleare in the following discourse: wherefore from this which hath beene spoken, we argue thus in a round way: but first on an ex parte. They onely are to be dipped that are made Disciples by teaching, *Mark. 18. 19.* and so by baptism, and so by dipping; Infants cannot be made Disciples by teaching, therfore Infants are not to be dipped. *Ans.* *Non credo nisi respondeam.* 2. Againe, Every precept affirmative, containeth under it a negative. To make Disciples and dip them, is the affirmative contained under it; dip not those that are not made Disciple, by teaching.

3. Againe, if the command of Christ our Saviour for making Disciples by teaching before they dip them, be Evangelicall and peremptory, as also the Disciples of the Gospell are, then it ought to

to bee performed and observed in the Church of Christ for ever.

The Major Position is true, Isa. 9.7. of the increase of his government and peace there shall bee no end upon the Throne of David, and upon his Kingdom, to order and establish it with judgement and with justice from henceforth even for ever. The zeale of the Lord of Hosts will performe this. And Mar. 18.18.19.20. All power is given to me in heaven and in earth; Go ye therefore and teach all Nations, dipping them in the Name of the Father, and of the Sonne, and of the holy Spirit, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even to the end of the world.

Therefore persons upon the manifestation of Repentance and faith, onely are to be dipped.

4. None but those that doe expresse that inward Baptisme, Matth. 3.11. Acts 10.47.48. are to be dipped.

Infants cannot expresse that inward Baptisme, therefore infants ought not to be dipped.

5. Whatsoever was written afore time was written for our learning, Rom. 15.4. For whatsoever things were written aforetime, were written for our learning, that wee through patience and comfort of the Scriptures might have hope.

Infants dipping was never written aforetime; Therefore infants dipping is not for our learning.

6. We are commanded to stand in the way, and aske for the old pathes, which is the good way, and walke therein, and wee shall finde rest unto our soules, Jer. 6.16.

The old and good way under the Gospell, is the Institutions of Jesus Christ. This is that Moses that said unto the Children of Israel, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto mee, him shall yee heare: And it shall come to passe, that every soule which will not heare that Prophet, shall bee destroyed from among the people.

But the dipping believers is that good old way of Christ, and infants is not. Ergo.

Againe, the Lord complained, Judg. 5. 6. his people walked

in by-paths, that are of their owne invention, and not of his appointment. From whence we reason thus:

They which walke in a way, or set up an invention which God hath not commanded, walke in a by-path.

But the dipping of infants God hath not commanded: Therefore the dipping of infants is a by-path.

Againe, if therē be conditions required of all those that are dipped, and none are to be dipped before the performance of their conditions; then are not infants to be dipped.

The first is true, Acts 2. 38. Then Peter laid unto them, Repent and be dipped every one of you in the Name of Jesus Christ, for the remission of Sinneries, and yee shall receive the gift of the holy Spirit. And verie the 44. And all that believed were together, and had all things common. And Acts 8.37. Philip said to the Eunuch, If thou believest with all thine heart, thou mayest. And Luke 3:7.8. John saith to the multitude that came forth to bee dipped of him: O generation of Vipers! Who hath fore-warned you to flye from the wrath to come; bring forth therefore fruit meet for repentance: and begin not to try within your selves, We have Abraham to our Father: For I say, that God is able of these stones to raise up children to Abraham.

Thus that repentance and faith is required before dipping, is cleare not onely by Scripture, but also acknowledged in the Catechisme of the Primer set forth by authority; where it is manifested, though by others; contrary to these Scriptures, Hab. 3:14. Rom. 1:17. Heb. 10:38.

The second cannot be denied, seeing infants have not the use of their faculties for the performance of repentance and faith: therefore infants are not to be dipped.

This is proved thus: They onely are to be dipped in whom repentance and faith is manifested by hearing the Word preached.

But in persons of yeaers onely is repentance and faith wrought by hearing the Word preached (the reason is) persons of yeaers have eares to heare, and faith commeth by hearing, and hearing by the Word of God, Rom. 10:17: and Acts 13:14. wherewithall shall thee words whereby thou and all thy house shall

As Godfathers and Godmothers

shall be saved. And James 2.17. faith without workes is dead
yea no faith at all.

Therefore persons of yeaers are onely to be dipped.

Againe thus : If the new Testament be as plaine and perspicuous as the old ; and Christ the Mediator of the new Testament, as faithfull as *Moses* the Mediator of the old Testament. Then the persons to bee dipped, and the conditions of dipping, and the time when, are as cleare and faithfully described in the institutions of dipping, as the persons condicion and time of circumcision.

But for infants dipping there is no expresse description of the persons, condition, time ; whereas true dipping, which is that one dipping, Ephes.4.5. which is the dipping of repentence for remission of sinnes, Mark.1.4. it is most evidently and faithfully set downe for persons, condition and time, viz. Persons confessing their sinnes, Mat. 3.6. whereas persons unrepentant are put by, Luke 7.29. 30. And all the people that heard him justified God, being dipped with the dipping of *John* ; but the Pharisees and Lawyers reieected the counsell of God against themselves being not dipt of him.

Persons believing, Acts 8.12.13. 36. 38. Persons penitent. Acts 2.38. Persons that received him, and are made Disciples by teaching, Matth. 28.19. John 4.41.42. Persons borne againe, not of corruptible seed, not by the will of man, but of God, John 1.12.13. 1 Pet. 1.23. begotten by the word of truth, James 1.18.

Thus for true dipping there is a certaine time appointed, as was for Circumcision, Acts 8. 37. yea commanded, Acts 10. 48. And he commanded them to be dipt in the Name of the Lord. And 22.16. And now why tarriest thou so long? arise and be dipped, and wash away thy sins, calling on the Name of the Lord: therefore such persons onely are to be dipped, who are thus particular described, wherein the new Testament is as cleare as the Old ; and Christ the Mediator of the new Testament, as faithfull as *Moses* the Mediator of the Old. So it appereas what subjects are to be dipped, whereas if otherwise, then is not the New as cleare as the Old, nor Christ as faithfull as *Moses* ; which to say, is blasphemey.

3. Againe, if the Lord doth make his Covenant of the new Testament with those onely which know him by faith, which

at the hearing of faith preached, doe apprehend and apply the promises contained in the Covenant, and not to any by vertue of fleshly generation, though the naturall children of Abraham.

Then not any by vertue of fleshly generation, are under the Covenant, though the naturall children of Abraham.

1. The first is proved, Heb 8.10. 11. For this is the covenant I will make with the house of Israel: After those dayes saith the Lord I will put my Lawes into their minde, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbour, And every man his brother saying, Know the Lord: for all shall know me from the least to the greatest, Isa. 59. 21. John 1.13. 12. Eph. 1.13. Rom. 3.16. 21. 22. Gal. 3.26.

2. The second is proved, Rom. 2. 28. Matth 3.9. Joh. 8. 39. Rom. 9. 8. For he is not a Jew that is one outwardly, neither is that circumcision, that is outward, &c. Therefore none by vertue of fleshly generation, though the naturall children of Abraham, are under the covenant.

4. Again, if the covenant which the Lord made with Abraham and his seed under the Gospel, concerning life and salvation through Christ, is meant his spirituall seed, and not his naturall, then Abrahams spirituall seed under the Gospel, are under the covenant of life and salvation, and not his naturall.

1. The first is true, Rom. 4.1 1.1 2.3 3.16. Gal. 3.7. 9. 22. 23. 29. Know ye therefore that they which are of faith, the same are of the children of Abraham?

2. And the second is proved, Matth 3. 9. Rom. 9.7. 8. Gal. 3. 22. And think not to say within your selves, we have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.

Therefore the covenant which God made with Abraham and his seed under the Gospel, concerning life and salvation, was with his spirituall seed, not his naturall.

From hence we reason thus: They onely are to bee dipped, and received into the Church of God, to whom the covenant doth appertaine.

But the covenant doth appertaine to the spirituall children of Abraham, not the naturall.

Therefore the spirituall children of Abraham are to bee dipped,

ped, and his naturall are not, till they become spirituall.

From whence we reason thus againe:

If the naturall children of *Abraham* are not to bee received into the covenant of the new Testament, by vertue of the covenant made unto *Abraham* the father of the faithfull, and no beleeving Gentile hath the like promise, title, or priviledge to his naturall children, as *Abraham* had to his, then no beleeving Gentile by vertue of the covenant made to *Abraham*, hath that priviledge of the admittance of his naturall children into the covenant of the new Testament by dipping.

But the firt is true, Luke 3.8. Rom. 9. 6. 8. And 4. 13. 16. Now seeing the promise is of the faith, that is, upon the condition of faith, John 1.12. Acts 8. 37. Rom. 10. 9. 10. Luke 7. 29. 30. Which faith, is a living and working faith, not dead 2. James 1.7. 18. 21. 22. 23. Without which Condition, none are to be admitted into the Covenant of the Gospel, though the naturall children of *Abraham*, Matth. 3.7. 8, 9, 10. Acts 2.37. 38. 41. And no beleeving Gentile, though never so holy, have not that honor, or dignitie, as *Abraham* had, to be the father of the Faithfull, yea of all that beleeve, Gen. 12. Gal. 3.3. 8. Whether Jewes or Gentiles; But hath this honor, or dignitie onely to be Christes, to be the Children of *Abraham* by faith Gal. 3.7. 26. So that this Covenant standeth between GOD and man, manifested by holy Writ is; That as there is but one Lord; one Faith; and one Dipping: Ephes. 4. 5. which is the Dipping of Repentance for the Remission of sinnes, Mark 1.4. so there is but one way or entrance into the Covenant under the Gospel, so as the Father, to wit an Infidell, after Conversion is admitted and received a Member into the Church of Christ upon the manifestation of his faith and repentance by Dipping; even so his naturall children, those begotten after the Parents Conversion and admittance into the Church must come in the same way as the Parent did, or else he cannot see the Kingdome of God, John 3.3. Mark 1.4. Except he die in Infancie, or a larger mercy be shewne of God, then is revealed to us in his VVord, Therefore we conclude thus with *Den.* 29. 29. secret things belong to the Lord our God, But revealed to us, and to our children for ever, And say with *Paul*, Rom. 11. 33. Oh the depth

of Riches, both of the wisdome and Knowledge of God, how vnsearchable are his Judgments, and his wayes past finding out.

But for his revealed will, Christ saith John 15. 15. That he declared all things which he heard of his Father, but he never declared Dipping of Infants, but forbade it as is proved from the negative part of the Commission, Therefore he never heard it of his Father. And the Apostle Paul, Acts 20. 27. saith, That he had declared the whole counsell of God; But hee never revealed the Dipping of Infants; Therefore the dipping of Infants is none of the counsell of God, And therefore as the Jewes were brought by Ceremonies, to know Christ, so let Christians learne to know first, as the Lord saith, Isai. 53.11. By his knowledge shall my Righteous servant justifie many, And Jere. 31.34. all shall know me, from the least to the greatest, and Phillip. 3.3. we are the circumcision, which worship God in the spirit, and reioyce in Christ Jesus, and have no confidence in the flesh.

Qwest. 5. But what is the true ordinance, of the dipping of Christ, and wherein doth it differ from childrens Dipping, which is the best way to shew the truth; and what benefit doth Beleevers receive by it.

Answ. That Dipping whereof we speake, is Dipping, burying, or plunging a Beleever in VVater, he desiring of this Ordinance of an Apostle, Prophet or Evangelist, To whom Christ by his Church, hath committed the Administration, In the Name of the Father, and of the Sonne, and of the holy Spirit, Matth. 28.19.20. in which definition, you may observe these two parts.

1. The matter, and that is a true subiect of a Beleever, confessing sinnes, and faith, desiring the ordinance.

2. Water the Element, and so you have the matter, for the true forme, which is :

First, Christs power, putting life into the Ordinance, in his owne Institution, delivered in these words, to the Apostles, goe yee;

Thirdly, the right verball forme of words, in the Name of the Father, and of the Sonne, and of the holy Spirit.

Fourthly,

Fourthly, consider the ends, the Lord aimeth at, in giving this ordinance of dipping to the Apostles, and so to the Church.

First, he will have them all conformable to himselfe, Rom. 8.

29. Matt. 10. 13. Mark. 1. 9. Luke 3.21. for before that hee went about the worke of God, hee went to *John*, to be dipped of him, so before we take on us, to make publike profession of Christ, or any part of the Gospel, much more to preach, wee must be Dipped; and so put on the right profession of the Gospel, Gall. 3. 27. for as many of you, as have been dipped into Christ, have put on Christ.

Secondly, God doth by this holy ordinance, assure, and manifest, that he hath washed us from all our sinnes, by the blood of Jesus Christ, Acts 22. 16. And doth truly and visibly receive us into the Covenant of grace, whereby wee are partaker of all the Promises, therein contained, that doe concerne the planting us in Christ, or forgivenesse of sinnes, and reception of persons, both that wee being fatherlesse, by nature, God will be a Father to us; for yee are all the Children of God, by faith in Jesus Christ.

Gal. 3.26.

Hos. 14. 3.

Gal. 4.4.5.

5.6.

Againe, we are lost in *Adam*, therefore we are washed in the Name of the Son, for he hath redeemed us, that wee might receive the Adoption of sonnes, and because yee are sonnes, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father, who of God is made into us wisedome, righteousnesse, sanctification, and Redemption. 1 Cor. 1. 30.

Thirdly, we are unable, to will, or to doe any thing that is good, And therfore wee have the holy Spirit to begin all in and perfect all for us, and to worke all our works, in us, Isai. 26.12. Lord thou wilt ordaine peace for us, for thou also haft wrought all our workes, in us; And Rom. 8.26. Likewise the Spirit also helpeth our Infirmities, And Col. 1. 29. whereunto I labour, striving according to his working, which worketh in me mightily, And Phil. 2.13. It is God which worketh in you, both to will and to doe all his good pleasure.

Fourthly, Hereby the Believer, that was by nature afarre off, a Farrenner, and Stranger, is by the blood of Christ made nigh. Ephes. 2.12.13.14. And is by this Ordinance of Dipping, in union with the whole body of God upon earth. 1 Cor. 12.13.

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And

And may challenge a right in the privileges of the Gospel, in any place wherefoever, he commeth into the Communion of the Saints, Acts.9.26,27,28.

Fiftly, this is Christ's Livery, by which Christians are knowne from all other, and the Church from the world. Gal. 3.27.

Sixly, if at any time any should aske us, who requireth us to walke in such a holy fellowship, and communion, wee are inable to it by Christ, and so assured of Countenance in it, by the Lord's Supper, for hee that saith he is in Christ, and hath fellowship with him, ought himself so to walke, even as he hath walked, John 1.3.6.

Seventhly, That the person thus dipped, is first visibly sealed, to the day of Redemption, Secondly, he hath truely a right to Communion, as being dipped into that one body, whereof Christ is head, 1 Cor.12.13. Thirdly, that hee is mortified, Rom.6.4. crucified, dead and buried, and risen againe with Christ, Gal. 3.2.3,4,5.

Eightly, that the Believer, may in that day role away all the reproach of Egypt, or Antichristianisme, renouncing the marke of the beast in our right hands, by holding, or fighting for him, or in our forehead, Revel.13.16. by dipping of Infants, that false Constitution of Rome to beget grace, thus it is cleere; who is the true subjects of Dipping, And who are not.

Now the Lord Jesus came not till the fulnesse of time, Gal. 4.5. and when he was come, never undertooke any Administration, though he were heire of all things, Heb.1.3. but in an orderly way, as hath been shewed, nor will hee contract marriage with any, though the husband of all his Churh and members, Hosea 2.19. I will betroath them unto me in Righteousnesse, And in Judgement, and in loving kindnesse, And in mercy, yet not with any that are so young, and under age, Gal. 4.1.2.3. that they are not sensible of the want of Christ, or any benefit they receive by him, or what contract they make with him; In short, all those holy ends that God aimed at in true dipping, are wholly made viole, and of no effect in the dipping of Infants, which the Lord Christ commanded not, Jere.

7. 31. Revel. 22. 18. Matth. 28. 19, 20. Nor came into his heart ;
And cursed is he, that shall adde to the Word of the Lord,
Deut. 4. 2. & 12. 31. Prov. 30. 6. If any man shall adde to these
things, God shall adde to him the Plagues that are written in
this book, and therefore that every one would be incovraged to
bring out their Talent, and not to hide it in a napkin, to the o-
verthrowing of all the inventions of the man of sinne, Psal. 137.

8, 9.

Objection 1.

NOW follow certaine answeres to divers objections ; As
First Matth. 19. 13. 14. In which it is cleere, children were
brought to Christ, therefore he dipt them, or it was their right,
say they.

Answ. 1. It doth not follow, that because Christ received, and
blessed them, that therefore he dipped them, for hee dipped
none at all, John. 4. 2. but his Disciples.

Secondly, this place is put in, to be read at the sprinkling of
children; for the whore hath sweet words, as soft as oyle, and
with these faire speeches, she maketh the nations yeeld to her.
Pro. 7. 21. but the simple only beleoveth her, Pro. 9. 16. 17. For
this place, as all may see, makes nothing at all for sprinkling of
children.

Thirdly, if they were infants of Eight daies old (as Circum-
cision was Administred) And that their parents were Jewes,
they might not be dipt, before nor after the Eighth day, and
then their Mother would lie in, and be very unfit to goe a-
broad, much lesse to carry out their children, If they were not
of the Jewes, but Gentiles, then had they no right they know-
ing not God, And their Children not borne of beleeving pi-
rents. Acts 2. 30. Gen. 17. 9. 10. 11.

Fourthly, we must not thinke so meanely of the servants of
Christ, or thinke his Disciples so untaught, that if Christ had in-
stituted the dipping of infants; and so had practised the same;
that they would forbid, or keep any away from Christs Ordin-
nance, But rather, of all others, observe all things, as Christ
commanded them, to the end of the World, Matth. 28.
20.

5. In both these places, there is not one word spoken of Concerning Dipping in many Chapters before and after, and therefore they came not for Dipping vnto Christ he never did it to any, having greater works to doe; to writ, the more Noble worke of preaching; and working miracles, as hee thought good for to confirme his doctrine for the generall good, in all places, where he came.

Isay61.2.3.
Luk.4.18.
19.

The spirit of the Lord is upon me, because he hath Anointed me to preach the Gospel to the poore, he hath sent me to heale the broken-hearted; To preach deliverance to the captives, and recovering sight to the blinde, to set at liberty them that are bruised, to preach the Acceptable yeere of the Lord, *Act.10.37.38.*

6. If the dipping of infants, be Gods Ordinance, Christ was not so faithfull, over his House a sonne, as *Moses* a servant was; For *Moses* made, and set out all things, according to the patterne, *Heb.8.5.* but if Christ received any patterne for dipping infants, hee hath left no rule for it, by precept, or example.

And for those that doe it from Circumcision, they set the Lord Jesus, and the Apostles to schoole to *Moses*, to learne of him in the Law, to teach the Gospel, but we have not so learned Christ, as to thinke his care, and faithfulnesse lesse then *Moses*; and therefore he had no such command of God, as to institute Dipping of infants, for if hee had, hee might have said to those that brought them; have they been dipt, and all the rest of your children, at home, look to it; and for time to come, see that you passe not the Eight day, for you know, Circumcision was not to be omitted; Remember how angry God was with that good servant of his, *Moses*, *Exod.4.25.* but heere is not a word for any such end; And therefore, no ordinance of God; for the truth is, there is nothing in these places for dipping believers; which is Gods Ordinance, much lesse for the dipping of infants, which he commanded not; neither came into his heart, *Iere.7.31.*

Answer.

But for *Answer* to this, Christ would shew his mercy to all

all, both jew, and Gentile, Acts. 13.48. for theres no difference, Col. 3.11. But the fame of Christ, being spread abroad, as hee was famous in all places; Insomuch, they thought them happy that could but see him, Luke 19.6. and those that could but touch the hem of his garment, were healed of whatsoever disease they had, Matt. 4.23. Luke 6.17 18.19 hence it came to passe, they came thronging in upon Christ, And brought their Children, for it is naturall for Parents to desire the good of their Children, as well as their owne, Matth. 15.25,26. where the Woman of Canaan came to Christ, in the behalfe of her daughter; crying, Lord helpe me.

Secondly, Christ by embracing, and blesing them, shew himselfe to be Saviour of Jew, and Gentile, young, and old; for there is no other Saviour, and so that hee receiveth none upon decent; but though he be poore, and have no money, yea, nor money worth, yet hee will give them milke, and wine, without money, and without price. I. Mai. 55.1.2.

Thirdly, to teach his Disciples, humility, and selfe-deniall, for he that is not a little childe, in lowlinesse, love, humility, and selfe-deniall, hee shall not inherite the kingdome of God, Matth. 18.3. Mark. 10.13.14.15.

Obiection. But the promise is made to the fauful, and their seed, for Acts, 2.38, 39. Peter saith, the Promise is made to you and to your children, and to all that are afarre off, even so many as the Lord our God shall call.

Answ. In these words, is not so much as any shew of truth, for Dipping of infants, for the words are part of an Exhortation, of incouraging these Converts, pricked at the heart, vers. 37. for they cryed out, what they should doe to be saved, the Apostle answers.

First, Repent and be dipped, every one of you, for the remission of sinnes.

Then comes with this incouragement, for the promise is made to you, and to your children, And to all that are afarre off, even as many as the Lord our God shall call, that is not to you Jewes onely, but to the Gentiles also, to so many as the Lord our God shall call of them and so it answeres to a case of conscience, that they might bring, being sensible of their

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owne unworthinesse, in crucifying *CHRIST*.

Secondly this answeres; that the promise is made to them; And not onely to them present; But to their posteritie, yea, and to all that are called, though never so farre off, the Lord calling them, as he hath done you, they may come in by faith, for a part in Christ, as well as *Abraham* your Father, or you his children, or the children after you, But what is this to the dipping of Infants: for children, in this place, and many other the like, is not meant, infants of seven, or eight daies old, that is p'eaded to be dipped, But the linially descended sonnes of *Abraham*, *Acts.13.26.Rom.9.27.* loines, men and women, of age, full growne, for the Converts did not scruple the dipping of their Infants, they knew not that they should be dipt themselves, untill *Peter* tells them of it; And exhorts them to it; thus you see plainly, this makes nothing for dipping of Infants.

Objection 4.

But children are holy, and therefore may bee Dipt.
1 Cor. 7.14.

Answer.

The scope of the former part of the Chapter, is to answere cases of Conscience, put, or sent by some of the members of the Church to the Apostle, being absent from them at *Philippi*.

1. VVhether it was lawfull for them to marry, verse, 1. 2.

2. About the lawfull use of libertie, in their marriage estate, vers. 3.4.5.

3. If they being married, the one being a Heathen, whether they might continue, to dwel together or no, And not as in *Esrah's* time, put away their wives. *Eph. 10.3,4,5,6.* VVhere they were to put away their strange wives, that were not of the seed of Israel, and herein is the case of the children being holy, where the Apostle answeres;

1. Negatively they may not part, though one be an unbeliever, and that for these reasons,

First he, or shee that believeth not, is sanctified, as a cleane vessell, by the blessing of God, for the lawfull use one of another, in that honorable Estate of Marriage. *Heb. 13.4.* else were

were

were your children unclean, that is Bastards, but now are they holy, that is, borne in lawfull marriage, Deut. 23.2. That holy Ordinance of God, instituted by him in Paradise for our first parents, in the estate of innocency before the fall, and grac'd by our Lord Christ, himselfe, to shew that he was by a woman in that estate, Matth. 22.23. Acts 4.27. as also by his holy presence, and first miracles that he wrought, John 2.1. to the 7. but before thou passe, 1 Cor. 7.14. consider that if the words be truely translated, the unbelieveing parent and the childe hath all one holinesse, or sanctification, and so rendred in the Latine, and would be so in the English, were it not to blinde the Reader.

Thirdly, Christ is pleased to set out the mysticall sweet, and heavenly union and communion betwixt him and his Church by this holy Communion; for this cause should a man leave his father and mother, and shall be joyned to his wife, and they two shall be one flesh; this is a great misery, but I speake concerning Christ and his Church, Ephes. 5.21,32.

Fourthly, true holinesse floweth from faith in Christ, and not by generation of holy parents, but by regeneration wrought by the Spirit of God, John, 1.12.13. and 3.3.5.

Fifthly, God doth not make promise to any faithfull man and woman, and their seed, now under the Gospell, Psal. 89. 27,28 but to the Lord Jesus Christ, and his seed, that everlasting father of the faithfull, Esay 9.6,7. and 59.21. Gal. 3.29.

6. If you say the promise was made to Abraham and his seed, *viz.* to his naturall seed, then it was to give them the Land of Canaan; but if to the spirituall seed, as it was to Christ, Gal. 3.16. then the Land of Canaan, was the type, and eternall by Christ, and faith in the new Covenant, is the truth, but you must prove this promise made to a woman; also if it helpe any thing by this conclusion; so that if but one be a beleever of the parents, and that be the woman, it must hold that the children be holy by the promise made to her, and by her faith.

Objet. 5. Children are of the Kingdome of God, and therefore have right to all the Ordinances of God, and so to Dipping, Marke 10.14. Mat. 19.14.

Answer. Whereas it is objected, children bee of the

Kingdome of God, and have right to all the Ordinances, and so to Dipping. This consequence necessarily followes, that they have right also to the Lords Supper aswell as Dipping, seeing, right to all.

The Argument is grounded, because they are of the Kingdome of God, and that Christ saith it; which being true, as they would bear us in hand, that Christ would have them to receive Dipping. We desire that to be shewn, where, or when Christ dipt any, or commanded it to be done by any other; at else that they would appoint Godfathers and Godmothers, as they call them, to eat the Supper, as well as to professe repentance, and faith, and desire Dipping for them, to the Law, and to the testimony; if they speake not according to this word, it is because there is no light in them, and Jerem. 23.30. to the 40. The Lord will bring an everlasting reproach upon the Prophets, which cry, the burthen of the Lord, when the Lord hath not sent them, but Prophetic false dreames, and causeh is people to erre by their lies, and by their lightnesse, yet be f:orthem; not.

Object. 6. But the maine Objection, children were circumcised under the Law, therefore under the Gospell they ought to be Dipped.

Answe. Is it a sufficient reason, because Abraham, at the command of God, under the Law, circumcised his males, Gen. 17.12, and you shall circumcise the flesh of your foreskin and it shall be a token of the covenant betwixt me and you.

Therefore we must dip infants under the Gospell, which Christ commanded not, as is before proved, neither came into his heart so imagine, Jerem. 7.31.

Secondly, why might not Jeroboam better build an Altar at Betheel, 1 Kings 12.28, 32, 33. seeing God commandes Jacob, Gen. 35.12, to doe it; but Jacob built the Altar, according to the command of God, verse 7, and was approved of God for it; and Jeroboam offered upon the Altar, which he had made in Betheel the fifteenth day of the eight moneth, even in the moneth which he had devised of his owne heart, and had this memoriall, that he made Israel to sin.

Again, it is alledged that Abrahams children were circumcised,

cised, because they were under the covenant so that the word because seemes to be the reason that the children were circumcised, because, they were under the covenant, or because they were *Abrahams* seed, which I deny, my reason is;

First, if they were circumcised, because they were under the covenant ; then onely *Isaac* was to be circumcised, because he onely was under the covenant, as is cleare, Gen. 17. 19. my covenant will I establish with him for an everlasting covenant. Now *Ishmael* and the sons of *Keturah*, were the sons of *Abraham*, yet were they not under the covenant.

Secondly, whereas some seemes to give the reason, because they were *Abrahams* seed, then the pupills, or servants which were borne in the house, or bought for money were not to be circumcised. But the pupills and servants that were borne in the house, or bought with money, were circumcised as well as *Abrahams* children, borne of his body. Therefore they were not circumcised because they were *Abrahams* seed.

Thirdly, if they were circumcised, because they were under the covenant, then all these children and servants were under the covenant, and so should have had right to the inheritance of the Land of Canaan, as well as *Isaac*, and so should have kept Circumcision in their posterities for ever ; which thing was not done by any but *Isaacks* posterity.

But now to give a Reason why Circumcision was administered ; was because God commanded it, his command giving a being to all his Ordinances : from whence it is cleare ; that as *Abraham*, the father of them that should beleeve, at the command of God, circumcised himself, and all his males in his house, because it was Gods Commandement.

Even so the faithfull, the children of *Abraham* ought to dip those, and those onely that professe repentance, and faith at the command of Jesus Christ ; and that because Christ hath commanded it, Matth. 28. 19, 20. But the first is true, therefore the second.

And to speake the truth, infants are not dipped, because the males of *Abraham* were circumcised, Gen. 17. or because children were brought to Christ, Mat. 19. nor because the promise is made to Believers and their children, 2 Acts. Nor

because Children are holy, 1 Corin. 7. 14. Nor because they were all Dipped, unto Moses in the Cloud, and in the Sea, 1 Cor. 10. 3. Or because God, or his Sonne Christ, who is faithfull, as a Sonne, ever commanded it; or that the Scriptures approved it, or will admit of any such thing, or because they are of the Kingdome of God, Mark. 10. 14.

But because it hath been invented by men, and confirmed by the Pope, thereby to bring in all Nations under him; And the better to colour the matter, knowing that Repentance and faith, with desire of the Ordinance, is required, hath appointed God-fathers and God-mothers, as they call them, upon the profession of whose Faith and Repentance, with desire of Dipping, the Infant is sprinkled; Thus have they made the word of God, of none effect, by their traditions, Matth. 35. 6. 9. but in vaine, saith God, doe they worship me, teaching for Doctrines, the Commandements of men.

And if *Naborh* would not sell, nor change his Vineyard with *Ahab*, because it was the inheritance of his Fathers, 1 King. 21. 3. 3. how much more ought every beleever stand for, and not putt with the Institutions of Jesus Christ, the inheritance of our Everlasting Father, the Prince of Peace, Isai. 9. 6.

Now followes to shew the Paralell betweene Circumcision and Dipping, and wherein the priviledges of the faithfull are as large as the Jewes, insomuch as theirs were Circumcised, and these are not Dipped, also wherein they agree, and differ.

1. It doth not follow, that because *Abrahams* seed by the Command of God, were to be circumcised, Genes. 17. 10. that therefore the faithfulls naturall seed should be dipped at the Command of Antichrist, for circumcision of the Males, was one of Gods Sacred institutions, given to *Abraham*, by Gods speciall commandment, for that Church for ever, so long as they dwell in the Land of *Canaan*, And so to continue a Nationall Church, and so is of the Lords owne right hands plannig, Acts. 7. 8. Gen. 17. 1.

2. *Abraham* had his Institiution of his seed or church at his dipping.

But

But dipping of Infants was never heard of, in all the institutions of Christ, or preaching of the Apostles, nor in the principles of the planting of those Thirteene Churches, in any of those 14 Epistles, and so you see the first part of your Objecti-
on groundlesse.

Secondly, The priviledges of the Gospe!, are more large to Believers, under the Gospel, then to them under the Law.

First, that in Christ, all the Promises are absolute, yea, and in him Amen, 2 Cor. 1.20.

Secondly, that *Abraham* did not circumcise the Females; But under the Gospel, both are to be dip, for there is no difference. Col. 3.11.

Thirdly, they had the Gospel but in darke shadowes; Heb. 10.1. but we have the substance, or the body of Christ, Col. 2.17.

4. Circumcision was a hard and painfull Ordinance, and did both hinder worke and travell, and by the soreness of it indanger death, Gen. 34. 25. Josh. 5. 8, 9. and therefore is called a yoke that neither wee nor our Fathers could beare, Acts 15. 10. but under the Gospell wee have a faire, easie and comfortable Ordinance in comparison of that; and therefore happy are wee that may wash and be cleane, 1 Kings 5. 13.

5. Their Circumcision did injoyne them to keepe the whole Law in the perfection, or else they must be damned, Gal. 5.3. but in Dipping wee are but to beleieve the Gospell, and so Christ is the end of the Law, for righteousness to every one that beleeveth, Rom. 10. 14. And if this be not a greater priviledge, or benefit, then any of the Iewes, had by their Circumcision, let all believers judge, Cor. 1. 14. 32, and the spirit of the Prophets are subject to the Prophets.

Sixtly, our priviledges, is more, and larger, for that it is now given to all Nations, that was then confined, to the Jewes. Matt. 28. 19. 20. Acts 10. 24. And many of their Prophets, Kings and Righteous men; desired to see those things that wee see, but have not seene them, Matthew 13. 17. For *John* was the greatest that was borne, bee

for him; yet he that is least in the Kingdome of Christ, is greater then hee, and so our priviledges, more, Matth. 12. 9. 10.

11.12.

Objection. 1.

But dipping is come in the roome of Circumcision, which did tipe out dipping to us.

Answer.

That cannot bee, for then one tipe should tipe out another; But Circumcision did tipe out the truth, which is the Circumcision of the heart, and the dipping of the Spirit, Rom. 2. 26. 27. 28. 29. both made without hands, Coll. 2. 11. 12. but so never was Circumcision nor Dipping.

Objection. 2.

But can you shew wherein Dipping and Circumcision doth agree and differ; for that dipping of Infants, is gathered out of Circumcision, for because Infants were to be circumcised the eighth day, therefore many doe thinke by the same proportion from the Law to the Gospel, children are to be dipped the eighth day, or before.

Answer.

It doth not follow, that because Jewes were to obey God in his Commandment, Gen. 17.10. that therefore we are to obey the man of sinne, Acts. 4.18.19. in his traditions, Marke. 7.13. And therefore till you prove dipping of infants an institution of the New Covenant, as is proved, Circumcision was of the old; you doe but begge that by tradition, that you should prove by the Word of God, but can never.

Now followes, wherein Circumcision, and Dipping agree, and differ.

They agree in these particulars.

First Circumcision of infants, was Gods sacred Ordinance, under the old Covenant, Gen. 17.10.

So dipping of Believers, Heb. 8.8.9.10. is Gods Ordinance, under the New Covenant, Matt. 28.19.20. Jere. 31.33.

2 They were both given to the Church for Gods glory, and our good, but to shew his right, to command; James, 4.12. and our dutie as well as theirs to obey, Acts 5. 31. 32. Hebr. 9.9.

3. Circumcision was to put a visible difference betwixt the Church and the World, or all Nations, Exod. 12. 48. so likewise dipping is to put a difference betwixt the Church and the World, Marke 16. 16. Acts 2. 39, 40, 41. John 15. 18. 19.

4. That as many of any Nation as would be circumcised, was made a proselite, and so might eat the Passover, Exod. 12. 48. So every one of any Nation being taught by the Word, believeth, and is dipped, is made a Disciple, Acts 16. 32. John 4. 1, 2. and may lawfully eat of the Lords Supper, Acts 20. 7. for the Jewes did never part these two Ordinances, Exod. 12. 48. And therefore if you will dip your children, you may as well give them the Lords Supper; but if they be uncapable of that, because they cannot examine themselves, 1 Cor. 11. 28. nor deserue the Lords Body, 1 Cor. 11. 23. no more are they capable of dipping, because they cannot confess faith and sinnes, Mat. 3. 4, 5. nor desire dipping, Acts 8, 36, 37, 38. Acts 2. 39, 40.

5. As all that were circumcised had visible right to the Land of Canaan, and all the benefits thereof, Josh. 5. 9. so hee that is dipped, being a fit subject, hath a visible right to all the priviledges of the Gospell, Acts 2. 41, 42, 46, 47.

6. As he that was circumcised, might perish, if he had not the circumcision of the heart and spirit, Rom. 2. 28, 29, so he that is truely dipped with water, if he have not the dipping of the spirit, Matth. 3. 11. may perish, as *Simon Magus*, and many others, Acts 5. 21, 22. 1 Cor. 7. 19. Gal. 5. 6. and 6. 15.

7. As circumcision did not seale any thing to any of the Jewes, but to *Abraham*, Rom. 4. 11. and that faith which hee had, being uncircumcised. So dipping is not a seale to any, but a signe to all what God hath wrought in us, and for us; but the true and onely seale is the Spirit, Ephes. 1. 13. Cor. 2. 1. 21. both to us, and from us, to God and men, John 3. 33 James 2. 18.

8. As those that were Circumcised, nothing could hinder them from the Land of Canaan, but Rebellion, and unbelife, nor cast them out of the good Land, when they were in it, Deut. 28. 15. Numb. 14. 24. Heb. 2. 3. So nothing can hinder any from Dipping, or cast them out of the Visible Church of Christ,

Christ, but disobedience, and unbelieve, Hebr. 4. 1. &c 1. 25. 26.

9. As those that were circumcised in the flesh, God of his free mercy giving them that which was thereby signified, they did enjoy Canaan, and all those outward privileges; but as the first fruits, they had respect to far better things to be enjoyed hereafter, Hebr. 11. 25. and Abraham sought a City whose maker and builder was God: So they that are dipped have those things, whereof their outward washing is but a signe, and by continuing in well doing, Rom. 2. 7,8. and believing they seeke more then we can here fully enjoy, Phil. 1. 23.

10. Finally, if any that were of the seed of Abraham, or Proselyte, did neglect circumcision, hee did grievously sinne against God, and as much as in him lies to provoke God to displeasure, Exod. 4. 24,25,26. so any that be now of the faith of Abraham, but new borne babes in Christ, it is their great sin to omit dipping, if they know it, and may have it, Acts 22. 16. for without it they cannot rightly put on the profession of Jesus Christ, Gal. 3. 27. nor meddle with any other the holy things of God in the Church fellowship, Acts 2. 39.

Now followes wherein they differ, which I conceive the best way the more plainly to shew the nature of them both.

First, circumcision was an Ordinance of God, instituted for the old Covenant of Workes before and under the Law, Gen. 17. 9. 10. Exod. 12. 48. But Dipping is onely for the Gospell, and doth belong to the new Covenant of grace, Mat. 28. 19. Hebr. 8. 11.

2. They that were Circumcised, were bound to keep the whole Law, Gal. 5. 2. and so a heavy bondage; Acts 15. 10. but they that are dipped are onely to believē, and see all done in Christ, they by faith apprehending it, Luke 8. 50. Rom. 3. 28. Gal. 3. 26. 1 Col. 17. 18. 19.

3. Circumcision was an Ordinance belonging onely to that one Nation of the Jewes, and that within the compasse of the Holy Land onely, but no further; and therefore neither in Egypt,

Egypt, nor in the Wilderness did they Circumcise, Joh. 3. 8, 9, 10.

But Dipping doth belong to all Nations, who soever are believers, Matth. 3.8. 19.20. Mark. 16.15,16. Acts 8, 36, 37,38.

4. In Circumcision, the Male only might enjoy it, Gen. 27.9,10. But Dipping both Male and Female, for they are all one in Christ Jesus, Gal. 3. 28. Collos. 3.11. Acts 16. 15,16.

5. Circumcision did belong to all of *Abrahams* carnall seed, under the Law, Gen. 17. 13, 14. But Dipping to his Spirituall seede, onely under the Gospel, Gallat. 3. 16. 29.

6. As a Male-child of *Abrahams* seed of eight dayes old, might be Circumcised, Gen. 17. 11, 12.13. But now either Male or Female, Coll. 3. 11. of the everlasting Fathers seed, Isai.9.7. a new borne babe in *Christ* must be dipped, Act.8. 37. Acts 16. 15. If they can come to any place, or person, to whom God hath committed this Ordinance.

7. Under the old Covenant, they were first to be circumcised, And then to Believe, But under the Gospel, wee are first to believe, and then to be dipped, Acts. 2.38. Heb.6. 2. they being under the New Covenant.

8. Circumcision did Inrite those persons, that received it, into the visible land of Canaan, Genes. 17. 8,9,10. But Dipping doth not give us any outward Inheritance in any Land or Countrey, But doth manifest to all men, that the Lord hath not onely given to those that obey, Hebr. 6. 9. That right in the Kingdome of grace, but also the Kingdome of glory.

9. Those that were circumcised under the old Covenant, did worship for grace, and so all that they did, was to make an Attонement: But we under the New Testament, worship from a principle of grace, which doe shew forth the glory of God; And this is the true difference betwixt literall and spirituall worship, Psal. 92.14. Cor. 3.3.14. to the 18. And so between circumcision and dipping.

10. Circumcision did alwayes go before preaching the word; but dipping doth follow, March. 28. 19. 20. Acts. 8. 34. to the 37. Acts 2. 37. 38.

11. Circumcision was a seal to *Abraham*, of his faith he had, Rom. 4. 11. but to none of his posteritie. But Dipping is not a seal to any of the fauful, nowl but the Spirit of God, is the seal of life. Ephes. 1. 13. 2. Cor. 1. 21. 1 Joh. 3. 24.

12. Circumcision doth differ from Dipping, both in the matter, forme end, and time, of continuance.

1. For the matter, an infant, a male of *Abrahams* seed by nature, a profelite, or bought with money, but the subject matter of Dipping, is a Believer of Christ, but an infant in grace.

2. For the forme, a round cutting of the foreskin of the instrument of generation, very iore, and grievous, Josh. 5. 6. 7. But the forme of Dipping, is water or plunging under water, Math. 3. 13. 14. 15. 16. John. 16. 15. 33. Mark. 19. 10. John. 3. 22. which is much easier.

3. In respect of the end of it, Circumcision did but manifest an outward right to temporall inheritance in the land of Canaan; but Dipping doth witness to Believers that they have a visible right into the Kingdome of heaven, Luke. 12. 32, not onely in grace here, but in glory hereafter.

Againe, in respect of the time, for circumcision was to continue so long as the Jewes, continued to bee a Nationall Church, and then to end at Christ's death, but Dipping is to continue so long as Christ hath any Church upon earth Mat. 28. 20. till the Kingdome be delivered up; and God shall be all in all. 1 cor. 15. 28.

Lastly, circumcision was a Type of inward dipping, the truth of Regeneration or the circumcision of the heart, and Spirit. Rom. 2. 26. to the 29. coll. 2. 11. 12. and not a Type of outward Dipping. Prov. 30. 5. Adde thou not to his words, least he reprove thee, and thou be found a lyar. And Revellat. 22. 22. for I testifie unto every man that heareth the words of the Prophesie of this book. If any man shall

shall adde unto thele things, God shall adde unto him the Plagues that are written in this book, and Heb. 12. 9. Further more, we have had fathers of our flesh, which corrected us, and we gave them reverence ; shall we not much rather be in subjection unto the Father of Spints, and live ?

BE'oved, since part of this Treatise was in Presse, there came to my hand a book, set forth by P. B. which could I have gotten sooner, I shoud have answered more sui y. But to touch some particulars; and firt of Christ not being a Widdower, nor his Church without a head, though I find not this expression, we dffer not in the matter or substance, though it bee not alwaies visible on the earth, as is cleare, Rev. 6. 1 2. 1 3. 1 4. whereupon the opening the eight Seale, heaven departed as a scroule when it is rolled together, and the 11. 7. 1 2. the witnesses lying dead three daies and a halfe ; therefore the Church is not alwaies visible nor the Ministry, but for a time is hid in the Wildernes, where she is nourished for a time, and times and halfe a time, from the face of the Serpent, Chap. 13. 3. 1 7. And therefore Christ is no Widdower, nor his Church without a head, so long as his Spouse hath a being in heaven or earth.

2. We grant the Ordinance, being lost, none but a C'rist, a Moses, Elias or a Prophet from heaven, can raise it ; but beleevers having Christ, the Word & Spirit have this. Mat. 18, 19, 20 & 11. 11. Luke 7. 28. Rom. 10. 6, 7, 8. for the Scripture is as silent of Johns baptisifg himselfe, and soo others, as for one. After the defection of Antichrist to baptise himselfe, being worse then the Apostacie of Israel : And this is plaine, for the Spirit doth not call them faine Israelites, but Sodomites, and Egyptians, that were the worst of all Pagans; and so of all the Gentiles. Rev. 11. 2. 8.

3. Israels Apostacie did not rase the foundation of the constitution of the Church of the Jewes, for that was of an infant of Abrahams seed, or a Proselite to be circumcised, Exed. 12. 48. and so long as they did this, their constitution was true in the Land of Canaan Gen the 17. 10, 11, 12.

But it is plaine, that Antichrist, as hee hath changed all other Ordinances, both in the Church Ministry,

Worship and Government, Esai. 24.5. So hath he destroyed that true Apostolicall institution : the matter whereof being beleevers confessing sins and faith, desiring the Ordinance, Matth. 3.6. Acts 8.36,37. to false matter of carnall infants, not new-borne Babes of that everlasting Father, Begotten by that immortall seed, Isai. 6.9.1 Pet. 2.23. First being Christ, Gal. 3.29. and not a fleshly Generation, for that which is borne of the flesh, is flesh, that have not visible Faith, neither can they seale unto the Lord. John. 3.33. as all true beleevers doe, for all true matter for the true church under the Gospel, must know the Lord, Jere. 31.34. And be all taught of God, Isai. 54.13. And therefore did the church of Rome or England, Baptize beleevers, onely confessing faith and sins, desiring it, wee would never separate from them, much lesse remove their Baptizme, as false, because it is Gods ordinance in it selfe, but so was never the sprinkling of infants.

2. Whereas you say we are filled with prejudice, that we have not patience to heare, wee shall bee ready, as we have ever beeene, to speake, or write: and concerning the vessels of the Lords House, if you performe your promise, I hope you will change your minde, for the Vessels of the Lords House had no relation to the sprinkling of Infants, as hath beeene formerly answered, for they were his owne Ordinance, and need not be new cast, so long as they remained the same, but the sprinkling of Infants was never. And so the Argument to no purpose.

But put the case the Babylonians had destroyed the Lords Vessels, and in stead had made them of Brasse, Copper, Tin, or Lead, whereas they were to be of pure Gold and Silver; had they beeene then the Lords Vessels, or would his people have used them in his service and worship, or brought them backe, Ezra 1.11. or would the Lord have accepted them for his owne Vessels. And thus it stands in truth for the Dipping of Christ, destroyed and raced out both for matter and forme, as hath beeene formerly shewed, the matter being a beleever desiring it, the true forme dipping them into Jefus

Jesus Christ, in the New Covenant, to be visible heire. Rom. 8. 17. Gallat. 4. 5. Match. 28. 20. whereas the other is but a tradition of the Church. As Master *Rogers* in his Treatise of Baptisme, sheweth that his conscience was never conviniced by any Word of God. Also confess by the Jesuic in the 17 controversies. Therefore though in words you denie traditions, yet for the sprinkling Infans you have no better Arguments.

3. Whereas you say the whole Church of Colose ; and so children being a part thereof, were baptised. To which I answer, could you prove them Saints and faithfull brethren in Christ, with experience of their love, 1 Chap. 2. 14. 21, 22. and 2. 11. and 3. 8. wherefore he exhorts the Church to beware least any man spoile them through Philosophy, and vaine deceit, after the traditions of men, after the rudiments of the world, and not after Christ, they being compleat in him, in whom dwelleth the fuitesse of the God-head, bodily, being circumcised with the Circumcision made without hands, and so buried with Christ in baptism, wherein also they were risen with him through the faith of the operation of God, which was by regeneration, and not generation, as Christ saith, John 3. 3. 5. 1 Pet. 2. 3. 1. 3. 21. Rom. 10. 10. and formerly proved, having tafted that the Lord is gracious, to whom comming as unto a living Stone, elect and pretious ; they as living Stones, are built up, a Spirituall House, an holy Priesthood to offer up Spirituall Sacrifices acceptable to God by Jesus Christ.

And whereas he saith, some hold that Christ is to come and Raigne at Jerusalem ; wherefore hee would have had them to stay till then for the Ordinance. To which I answer, if the want of the visibility of the Church proveth Christ a Widdower ; then the state of the Church of which *P. B.* is a Member, was unheard of within these two hundred yeares, and so Christ a Widdower, unlesse hee hold the Church of Rome a true Church ; which if he doe, how dare they separate from her ? If not, some of them, being loving friends, holding the same Principle ; how dare they raise

up a State before Christ comes, as they say, to restore all things.

Lastly, whereas the clothes, or vestments are said to bee holy, which they weare when they receive the Ordinance of Dipping, they being dipt into the death of Christ: for answere, hee might as well have said, the clothes are holy, preached unto, exhorted to repentance, faith, and other duties that men weare when they are in their Assemblies;

Judg. 8.21. but as is the man, so is his strength, and for setting our parts by Gods parts, *Ezek. 43.8.* Whether the Dipping beleevers, which Christ comand, or springling Infants, which he com-manded not, be it, let every wise man judge; and the Spi-rits of the Prophets are subjeect to the Prophets, *1 Cor 14.32.* And for the whole houshoid, that he speakes of, did hee but consider the Apostles first preaching to them the Word of Faith, and their believing, *Acts 15. 31. 32. 34.* This Objection is soone taken away, but this hath beeene suffi-ciently spoken to before: therefore I shall leave it to Gods blessing, and thy censure.



F I N I S.

